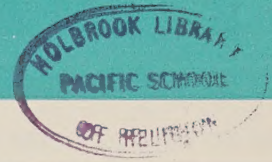


the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

DECEMBER 3, 1958



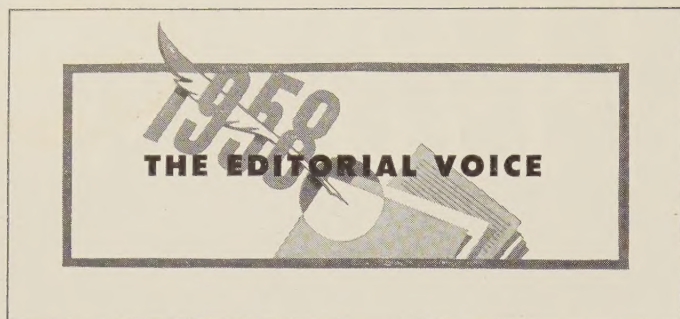
MONKMEYER

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WHAT WE THINK OF OURSELVES IS IMPORTANT

The man who is seriously convinced that he deserves to go to hell is not likely to go there, while the man who believes that he is worthy of heaven will certainly never enter that blessed place.

I use the word "seriously" to accent true conviction and to distinguish it from mere nominal belief.

It is possible to go through life believing that we believe, while actually having no conviction more vital than a conventional creed inherited from our ancestors or picked up from the general religious notions current in our social circle. If this creed requires that we admit our own depravity we do so and feel proud of our fidelity to the Christian faith. But from the way we love, praise and pamper ourselves it is plain enough that we do not consider ourselves worthy of damnation.

A revealing proof of this is seen in the squeamish way religious writers use words. An amusing example is found in a cautious editorial change made in the song "The Comforter Has Come." One stanza reads:

*"O boundless love divine!
How shall this tongue of mine
To wondering mortals tell
The matchless grace divine—
That I, a child of hell
Should in His image shine!"*

That is how Dr. Bottome *felt* it and that is how he wrote it; and the man who has seen the holiness of God and the pollution of his own heart will sing it as it was written, for his whole inner life will respond to the experience. Even if he cannot find chapter and verse to brand him a child of hell, his heart indicts him and he eagerly accuses himself before God as fit only for perdition. This is to experience something profounder than theology, more painfully intimate than creed, and while bitter and harsh it is true to the man's Spirit-illuminated view of himself. In so confessing, the enlightened heart is being faithful to the terrible fact while it is singing its own condemnation. This I believe is greatly pleasing to God.

It is, I repeat, amusing if somewhat distressing to come upon an editorial change in this song, which was made obviously in the interest of correct theology, but is once removed from reality and twice removed from true moral feeling. In one hymnal it is made to read,

*"That I a child of SIN
Should in His image shine!"*

The fastidious song cobbler who made that alteration simply could not think of himself as ever having been a "child of hell." A finicky choice of words sometimes tells us more about a man than the man knows about himself.

This one instance, if isolated in Christian literature, might not be too significant, but when this kind of thing occurs everywhere as thick as dandelions in a meadow it becomes highly significant indeed. The mincing religious prudery heard in the average pulpit is all a part of this same thing—an unwillingness to admit the depths of our inner depravity. We do not actually assent to God's judgment of us except as we hold it as a superficial creed. When the pressure is on we back out. A child of sin?—maybe, but a child of hell? No.

Our Lord told of two men who appeared before God in prayer, a Pharisee who recited his virtues and a publican who beat on his breast and pleaded for mercy. The first was rejected, the other justified.

We manage to live with that story in some degree of comfort only by keeping it at full arm's length and never permitting it to catch hold of our conscience. These two men are long ago dead and their story has become a little religious classic. We are different, and how can anything so remote apply to us? So we reason, on a level only slightly above the unconscious, and draw what comfort we can from the vagueness and remoteness of it all.

But why should we not face up to it? The truth is that this happened not a long while ago, but yesterday, this morning; not far away, but here where some of us last knelt to pray. These two men are not dead, but alive, and are found in the local church, at the missionary convention and the deeper life conference here, now, today.

Every man lives at last by his secret philosophy as an airplane flies on its electric beam. It is the profound conviction that we are wholly unworthy of future blessedness, that we are indeed by nature fitted only for destruction, that leads to true repentance. The man who inwardly believes that he is too good to perish will certainly perish unless he experiences a radical change of heart about himself.

The poor quality of Christian that grows out of our modern evangelistic meeting may be accounted for by the absence of real repentance accompanying the initial spiritual experience of the converts. And the absence of repentance is the result of an inadequate view of sin and sinfulness held by those who present themselves in the inquiry room.

"No fears, no grace," says Bunyan. "Though there is not always grace where there is fear of hell, yet, to be sure, there is no grace where there is no fear of God." And again, "I care not at all for that profession which begins not in heaviness of mind. . . . For the fear of God is the beginning of wisdom, and they that lack the beginning have neither middle nor end."

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Break That Ointment Box Now

By REV. C. DAVID MANGHAM

THE story of Mary anointing Jesus as He sat at meat in Simon's house has a lesson for us today. This incident is a dramatic contrast to today's materialistic outlook, an outlook which is shared by far too many Christians. As we read the accounts in the Gospels and gather the threads of the story we see a picture of unusual beauty and tenderness.

Those who know the economic circumstances of that time remind us that the ointment which was poured upon our Lord was very costly. Its value in relation to the prevailing wage scale represented many years of work. To say, then, that this box represented a part of Mary's very life seems not to be an overstatement.

Just how the precious ointment was procured is not explained in Scripture. However, of this we may be sure: whether Mary had purchased it from her own earnings or had received it as a gift, it was nonetheless valuable and represented a sacrificial offering to Christ.

Should not we twentieth-century Christians likewise offer a costly gift to our Lord? Are we any less indebted to Jesus than Mary was?

May we gladly say as David did when he purchased Araunah's threshing floor, "Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing." God is calling for "living sacrifices," and His work to the ends of the earth will feel the effect of our compliance with that call. It will cost us dearly, but the breaking experience will bring forth such a fragrance as we have never known, even as it did for Mary.

Possibly what touched our Lord's heart most is that Mary withheld nothing, as hinted at in Mark 14:3. The clear implication is that she broke the whole box of ointment on Jesus. Hers was not a halfhearted

gift, wrung grudgingly from unwilling hands. The record gives no hint that Mary may have sprinkled a few drops on Jesus and reserved the remainder for herself. It does not even suggest that she reserved so much as one fragrant drop for herself. "She brake the box, and poured it on his head." There was no reservation, no holding back, and apparently no subsequent regret.

Of course there were some present who thought the display was inappropriate and the gift entirely too lavish, but not Jesus. He sincerely appreciated it. I think it would not be too much to suggest that His great heart would still be gladdened by such loving gifts from His children.

Let men, even good men, decry our generosity. Let the passer-by look askance at such "waste." One glimpse of the love in Jesus' eyes, and all the criticism of men seems unimportant. Young person, break the whole box of your life, your time and your talent on Jesus! What if a brilliant career in the homeland must be sacrificed and in its place you must live, and die, in some far-away land? Surely nothing could be more rewarding than to hear Jesus say, "She hath done what she could." It may now seem a waste of talent to spend your life ministering to ignorant savages, but it will bring the word of approval from Jesus if that is His calling for you. What more could you ask?

Older friend, break the whole box of your life and talent and means on Jesus! I know that you have many responsibilities, but your time can mean much when put at the Lord's disposal. You cannot go with the missionary, but you can pray daily and hourly for him. It is true that there is a certain amount of security that you feel necessary, but isn't it possible that we have already made

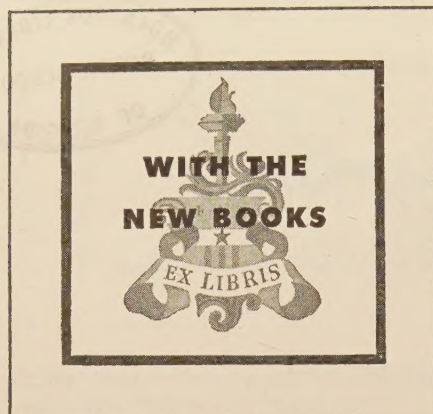
ample provision for all we need?

Throughout the world men languish in the bonds of spiritual darkness. The task force sent to deliver them is so feeble and few. Since you cannot go as a missionary why not send someone as your representative? Some young person is trained and ready, but he lacks the funds. You are not thus trained and ready, but you do have the funds. Why not break that box on Jesus, and help to get the gospel to the last tribe? The fragrance of your gift, like Mary's of old, will gladden your heart and the hearts of many who may thus hear about Jesus.

Time was running out for Mary! In just a few days Jesus would be crucified. If she was to break that box at all it must be done soon. Even so with us. Time is of the essence in a new way. It seems that our Lord must soon come and call out His church. Our material things will then be of no value, but now they can be made an offering of a sweet savor to our Christ. Your material possessions will be of little value if hydrogen bombs fall, and they will be worth nothing to us at the judgment. Our Lord exhorted us to "make . . . friends of the mammon of unrighteousness." Our wealth, properly invested in God's work, will pay handsome dividends in eternity, but we must act quickly. Men from every walk of life agree that the candle of earth's history is burning short.

In these momentous days The Christian and Missionary Alliance has a goal of "1,000 missionaries and 1,500 Alliance churches by 1960." Surely this is an opportune hour for sacrifice and consecration all down the line. We can open these new churches, send out these new missionaries, and reach these new tribes if we break the whole box on Jesus, now!

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The Making of a Missionary

Shadow of the Almighty, The Life and Testament of Jim Elliot, by Elisabeth Elliot. Harper & Brothers, New York, N. Y. 256 pages, \$3.75.

The finest missionary books are those that give something more than straight biography, something more than strange customs and exotic scenes of far countries, something more than hardships and preaching. The essential of a great missionary book is the presentation of those exercises of soul that give a man or woman power with God. Not many writers can equal David Brainerd or Hudson Taylor, but Elisabeth Elliot's biography of her husband proves that in our day, too, a missionary book can have great spiritual value.

[Jim Elliot was one of five young men killed by Auca Indians in 1956.]

Shadow of the Almighty is a biography—yet a large part, letters and quotations from his journal, was written by Jim Elliot himself. Even as a student Elliot was unusually honest with himself and with God, and he seemed able to write of his discouragements and joys and consecration more frankly than most of us could. One can follow his spiritual growth from a sincere but rather opinionated boy to a zealous and compassionate young man who gladly gave his life for Christ. One is amazed to see such growth and accomplishment in a first-term missionary. Elliot's story makes a book worth reading—and worth keeping.—HELEN SIGRIST.

The Times Test the Church, by Frederick K. Wentz. Muhlenberg Press (1956), Philadelphia, Pa. 154 pages, \$1.95.

This book, coming from the pen of a professor of historical theology at the Lutheran Theological Seminary at Gettysburg, Pa., has for its major thesis

the historical presupposition that the times are the crucible in which the metal of the Church of Christ is proven. The five chapters of this quite brief but thought-provoking volume bring out the weight of the main body of the argument that the Church, though supernatural in her origin, not merely stands within its temporal context, but is challenged as to her mission and message by that selfsame connection.

The author does not regard statistical increase in church membership, particularly in our country within the past decade or so, as being equal to spiritual dynamic. His most stimulating chapter, "Is America in the Midst of Revival," is cogent and presents a rather penetrating analysis of the three movements in church life led by the three outstanding personalities of our day, Billy Graham, Bishop Fulton J. Sheen and Norman Vincent Peale, the prototypes of current religious life.

Prof. Wentz had only words of praise for the first. He intimates that if he had any criticisms they would only concern the methods, but certainly not the message and sincerity of Dr. Graham.

With regard to Bishop Sheen, the author sees in him a "new aggressiveness in and popularity for Catholicism." Since Sheen does not stand within a Protestant context, he dismisses him in a short paragraph.

For Dr. Norman Vincent Peale, the "high priest of the cult of reassurance," Prof. Wentz exhibits but scant respect. He accuses him of preaching optimism in the name of religion, happiness rather than holiness. The personal destiny for each man, according to Peale, is measured by success. Prof. Wentz claims that Peale unconsciously or consciously ignores the Biblical doctrine of sin. The author adds that Peale's books do not reveal any theology that would distinguish between the power of a man's spirit and that of the Holy Spirit within him. Wentz indicts our age as being a superficial one which glosses over the fact of sin, and by its superficial methods ignores the cross, both Christ's and our own.

In deep, but well-deserved, irony, Prof. Wentz dubs many contemporary religionists as "Knights of the Wash-bowl" who, once they, as Pilate before them, have rid themselves of the unpleasantness of the cross, take refuge around the jukebox to be assured that all is well because of the "Man Upstairs" who will always see you through "if trouble ever troubles you."

In conclusion, the author recapitulates his main premises: (1) that good and evil can and do grow simultaneously in the historical process; (2) that the church's life and progress always de-

pend upon revival, i.e., new life contributed to human undertakings by the Holy Spirit; (3) that the wind of the Holy Spirit blows unpredictably, but manifests His work best in dedicated and creative minorities.—JOHN F. GATES.

Books in Brief

Streams of Healing, A Book of Comfort, compiled by Lester R. Liles. Fleming H. Revell Company, Westwood, N. J. 160 pages, \$2.50.

This book is a compilation of brief, one-page comments on passages of Scripture for those who are ill. Faith in Christ aids healing, says the compiler, who is the chaplain at the Veterans Administration Hospital at Memphis, Tenn.

Jonathan Edwards' Sermon Outlines, edited by Sheldon B. Quincer. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 164 pages, \$2.50.

This is the fifth volume in the World's Great Sermons in Outline series. It contains thirty-five of Edwards' sermons in outline from both the Old and New Testaments.

My 3 Years Inside Russia, by Comrade X, as told to Ken Anderson. Zondervan Publishing House, Grand Rapids, Mich. 117 pages, \$2.00.

This is an account of a German prisoner of war, an evangelical Christian, who spent three years in various Red prison camps. The book will not give much material on the economy or politics of the Soviet Union today, but it proves once again the power of God to keep His own.

VOLUME 93 NUMBER 25

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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SECOND-CLASS POSTAGE PAID AT HARRISBURG, PA.
Published biweekly by Christian Publications, Inc.

Subscriptions: United States and Canada, \$2.00; Foreign, \$2.75. Address correspondence on editorial matters to THE ALLIANCE WITNESS, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reilly Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing.
(Printed in U. S. A.)

THE ALLIANCE WITNESS

FAITH . . .

Heaven's Plant in Earth's Soil

By REV. OLAV EIKLAND

"The words that I speak unto you . . . are life" (JOHN 6:63).

"Faith cometh by hearing . . . the word of God" (ROM. 10:17).

THE Word of God contains all that we know about the Lord, what we receive from Him and experience in Him, like the reflection of the sun we have never seen but which brings to our earth all its life-giving essence.

Through His spoken word God brought into existence the material world. Through that same word, spoken through Moses and the prophets, our divine Creator prepared the ground for the spiritual creation of the seed of life (Luke 8:11). Christ in His incarnation became the living Word which as a "corn of wheat" fell into the ground to die, and who through His resurrection "bringeth forth much fruit." The sevenfold manifestation of God's Spirit, as "seven lamps of fire" (Rev. 4:5), works upon men's hearts the illuminating, germinating, cleansing and growth-giving graces.

The first manifestation of this spiritual life-producing energy in men's souls is that inner receptivity of heart which appropriates the saving word when "being mixed with faith" (Heb. 4:2). It is like that mysterious phenomenon in the vegetable world when a seed touches the good earth and results in germination of a new life.

But there are certain conditions in the mind and soul of man for obtaining these germinating and growing propensities: The totality of the Word must extend its influence on the total area of the believing heart. The roots of the growing seed will spread its mortifying roots deep into our old self and its life-giving virtue to every area of our new life. Faith is not a sentimental thing, limited to our emo-

tions; it embraces all of life—intellect, emotion and will.

What are the reasons for that overt optimism, those emotional thrills, which animate so many religious leaders without displaying the real fruit of the Spirit? Why are there so many seekers after God who in deep longing wait for manifestations which may give them true satisfaction but often leave them despondent even to the point of desperation? They are trying to produce an artificial life. It is an attempt to get roots to grow in the soul which has not "the Spirit of life," for it lacks the "good ground," and the true life seed in it.

A life planted by God in the human heart will not only grow deep roots downward but will also grow upward, spreading its overshadowing branches over the whole world around, as the tree Nebuchadnezzar saw in his dream vision.

Why do tares of the world come into our lives, our hearts, our homes and our churches, hindering Christian growth? "While men slept" in worldly complacency an enemy has come to sow tares among the wheat. Through the TV antennas he is sowing into millions of American homes his soul-destroying seeds of moral corruption; he is planting murder-hatred in our growing children and youth and filling our newsstands with soul-corrupting literature. Even in Christian homes capricious egoism chokes the good seed, and the deceit-

ful riches cover with a thick layer of gold dust the good ground so that the seed cannot grow.

We are becoming cold to everything spiritual. Like tropical seeds in the arctic regions, which cannot germinate in frozen soil, the fruit seed of God's Spirit lies dormant. How can the good seed sown by the pastor in his preaching yield fruit when it falls on a stony ground where there is only a thin layer of Sunday devotion in the audience, mixed with the clay soil of worldly social animus?

The true faith-life is in its essence not the thinking, the feeling or the doing of something on the supernatural plane. It is a being of peaceful, trustful contentment, as a child at rest on its mother's breast. It is a constant aspiration heavenward, as a sunflower plant grows upward displaying its beauty in its appropriate climate and develops and ripens a good, health-giving seed.

The nature of faith-life is to become like Christ, and in Him become like God, as the acorn grows heavenward to become an oak tree.

The mystery of the Christian faith is not mysterious. It is built on a divine law: the natural law in the spiritual world. The words of man create an artificial faith with all its heartbreaking failures—fretful strivings, parroting imitations, emotional excitements, which on the platform may become chiefly dramatic performances and in the pew contemplation of religious art productions.

True faith-life grows in the holy climate and atmosphere of God's presence, mediated by His Word—the living Word.

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A former missionary of The Evangelical Alliance Mission in Colombia, Mr. Eikland is now retired and living in Florida.



How to Be Saved

AS EXPLAINED IN A CONVERSATION BETWEEN CHRISTIAN AND HOPEFUL, FROM *Pilgrim's Progress*, SLIGHTLY ABRIDGED.

By JOHN BUNYAN

CHRISTIAN began, and said, "How came you to think at first of doing as you do now?"

Hopeful. Do you mean, how came I at first to look after the good of my soul?

Christian. Yes, that is my meaning.

Hopeful. I continued a great while in the delight of those things which were seen and sold at our fair; things which I believe now would have, had I continued in them still, drowned me in perdition and destruction.

Christian. What things were they?

Hopeful. All the treasures and riches of the world. Also I delighted much in rioting, reveling, drinking, swearing, lying, uncleanness, Sabbath-breaking, and what not, that tended to destroy the soul. But I found at last, by hearing and considering of things that are divine that the end of these things is death;¹ and that, for these things' sake, the wrath of God cometh upon the children of disobedience.²

Christian. And did you presently fall under the power of this conviction?

Hopeful. No; I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavored, when my mind at first began to be shaken with the Word, to shut mine eyes against the light thereof.

Christian. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

Hopeful. The causes were—Firstly, I was ignorant that this was the work of God upon me. I never thought that, by awakenings for sin, God at first begins the conversion of a sinner. Secondly, sin was yet very sweet to my flesh, and I was loth to leave it. Thirdly, I could not tell how to part with mine old companions, their presence and actions were so desirable unto me. Fourthly, the hours in which convictions were upon me were such troublesome and such heart-affrighting hours, that I could not bear the remembrance of them upon my heart.

Christian. Then, as it seems, sometimes you got rid of your trouble?

Hopeful. Yes, verily, but it would come into my mind again, and then I should be as bad, nay, worse than I was before.

Christian. Why, what was it that brought your sins to mind again?

Hopeful. Many things; as,

1. If I did but meet a good man in the streets; or,

2. If I heard any read in the Bible; or,

3. If mine head did begin to ache; or,

4. If I were told that some of my neighbors were sick; or,

5. If I heard the bell toll for some that were dead; or,

6. If I thought of dying myself; or,

7. If I heard that sudden death happened to others;

8. But especially when I thought of myself that I must quickly come to judgment.

Christian. And could you at any time with ease get off the guilt of sin, when by any of these ways it came upon you?

Hopeful. No, not I; for then they got faster hold of my conscience; and then, if I did but think of going back to sin it would be double torment to me.

Christian. And how did you do then?

Hopeful. I thought I must endeavor to mend my life and fled from not only my sins, but sinful company too, and betook me to religious duties, as praying, reading, weeping for sin, speaking truth to my neighbors, etc. These things did I, with many others, too much here to relate.

Christian. And did you think yourself well then?

Hopeful. Yes, for a while; but, at the last, my trouble came tumbling upon me again, and that over the neck of all my reformations.

Christian. How came that about since you were now reformed?

Hopeful. There were several things;

brought it upon me; especially such sayings as these: "All our righteousnesses are as filthy rags";³ "By the works of the law shall no flesh be justified";⁴ "When ye shall have done all those things which are commanded you, say, We are unprofitable."⁵ From whence I began to reason with myself thus: If all my righteousnesses are filthy rags, if by the deeds of the law no man can be justified; and if, when we have done all, we are yet unprofitable, then it is but a folly to think of heaven by the law. I further thought thus: If a man runs a hundred pounds into the shopkeeper's debt, and after that shall pay for all that he shall fetch; yet his old debt stands still in the book uncrossed; for the which the shopkeeper may sue him, and cast him into prison till he shall pay the debt.

Christian. Well, and how did you apply this to yourself?

Hopeful. Why, I thought thus with myself: I have by my sins run a great way into God's book, and my now reforming will not pay off that score. Therefore I should think still, under all my present amendments, but how shall I be freed from that damnation that I have brought myself in danger of by my former transgressions?

Christian. A very good application; but pray go on.

Hopeful. Another thing that hath troubled me ever since my late amendment is, that if I look narrowly into the best of what I do now, I still see sin mixing itself with the best of that I do; so that now I am forced to conclude that, notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one duty to send me to hell, though my former life had been faultless.

Christian. And what did you do then?

Hopeful. Do! I could not tell what to do, till I brake my mind to Faithful. And he told me, that unless I could obtain the righteousness of a Man that never had sinned, neither mine own nor all the righteousness of the world could save me.

Christian. And did you think he spake true?

Hopeful. Had he told me so when I was pleased and satisfied with mine own amendment, I had called

him fool for his pains; but now, since I see mine own infirmity, and the sin which cleaves to my best performance, I have been forced to be of his opinion.

Christian. But did you think when at first he suggested it to you, that there was such a Man to be found, of whom it might justly be said that He never committed sin?

Hopeful. I must confess the words at first sounded strangely; but after a little more talk and company with him I had full conviction about it.

Christian. And did you ask him what Man this was, and how you must be justified by Him?

Hopeful. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most High.⁶ And thus, said he, you must be justified by Him, even by trusting what He hath done by Himself in the days of His flesh, and suffered when He did hang on the tree.⁷ I asked him further, how that Man's righteousness could be of that efficacy to justify another before God. And he told me He was the mighty God and died the death also, not for Himself, but for me; to whom His doings, and the worthiness of them, should be imputed, if I believed on Him.

Christian. And what did you do then?

Hopeful. I made my objections against my believing, for that I thought He was not willing to save me.

Christian. And what said Faithful to you then?

Hopeful. He bid me go to Him and see. Then I said it was presumption. But he said, No, for I was invited to come.⁸ Then he gave me a book of Jesus' inditing to encourage me the more freely to come; and he said concerning that book, that every jot and tittle thereof stood firmer than heaven and earth.⁹ Then I asked him what I must do when I came; and he told me I must entreat on my knees,¹⁰ with all my heart and soul,¹¹ the Father to reveal Him to me. Then I asked him further how I must make my supplication to Him; and he said, "Go, and thou shalt find Him upon a mercy seat, where He sits all the year long to give pardon and forgiveness to them that come."¹² I told him that I knew not what to say

when I came; and he bid me say to this effect: "God, be merciful to me a sinner, and make me to know and believe in Jesus Christ; for I see that if His righteousness had not been, or I have not faith in that righteousness I am utterly cast away. Lord, I have heard that Thou art a merciful God, and hast ordained that Thy Son Jesus Christ should be the Saviour of the world; and, moreover, that Thou art willing to bestow Him upon such a poor sinner as I am. And I am a sinner indeed. Lord, take therefore this opportunity, and magnify Thy grace in the salvation of my soul, through Thy Son Jesus Christ. Amen."

Christian. And did you do as you were bidden?

Hopeful. Yes, over and over, and over.

Christian. And did the Father reveal His Son to you?

Hopeful. Not at the first, nor second, nor third, nor fourth, nor fifth; no, nor at the sixth time neither.

Christian. What did you do then?

Hopeful. What! why, I could not tell what to do.

Christian. Had you no thoughts of leaving off praying?

Hopeful. Yes; a hundred times twice told.

Christian. And what was the reason you did not?

Hopeful. I believed that that was true which had been told me; to wit, that without the righteousness of this Christ, all the world could not save me; and therefore, thought I with myself, If I leave off I die, and I can but die at the throne of grace. And withal, this came into my mind: "Though it tarry, wait for it; because it will surely come, it will not tarry."¹³ So I continued praying, until the Father showed me His Son.

Christian. And how was He revealed unto you?

Hopeful. I did not see Him with my bodily eyes, but with the eyes of mine understanding,¹⁴ and thus it was: One day I was very sad, I think sadder than at any one time in my life; and this sadness was through a fresh sight of the greatness and vileness of my sins. And, as I was then looking for nothing but hell and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus look

down from heaven upon me, and saying, "Believe on the Lord Jesus Christ, and thou shalt be saved."¹⁵

But I replied, "Lord, I am a great, a very great sinner." And He answered, "My grace is sufficient for thee."¹⁶ Then I said, "But, Lord, what is believing?" And then I saw from that saying, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst,"¹⁷ that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ.

Then the water stood in mine eyes, and I asked further, "But, Lord, may such a great sinner as I am be indeed accepted of Thee, and be saved by Thee?" and I heard Him say, "And him that cometh to me I will in no wise cast out."¹⁸ Then I said, "But how, Lord, must I consider of Thee in my coming to Thee, that my faith may be placed aright upon Thee?" Then He said, "Christ

Jesus came into the world to save sinners.¹⁹ He is the end of the law for righteousness to everyone that believes.²⁰ He died for our sins, and rose again for our justification.²¹ He loved us, and washed us from our sins in His own blood.²² He is mediator between God and us.²³ He ever liveth to make intercession for us."²⁴

From all which I gathered that I must look for righteousness in His person, and for satisfaction for my sins by His blood; that what He did in obedience to His Father's law, . . . was not for Himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the Name, people and ways of Jesus Christ.

Christian. This was a revelation of Christ to your soul indeed. But tell me particularly what effect this had upon your spirit.

Hopeful. It made me see that all

the world, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though He be just can justly justify the coming sinner. It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of my own ignorance; for there never came thought into my heart before now, that showed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the honor and glory of the Lord Jesus. Yea, I thought that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus. ♦ ♦ ♦

¹Rom. 6:21-23; ²Eph. 5:6; ³Isa. 64:6; ⁴Gal. 2:16; ⁵Luke 17:10; ⁶Heb. 10:12; ⁷Rom. 4:5; Col. 1:14; ¹Pet. 1:19; ⁸Matt. 11:28; ⁹Matt. 24:35; ¹⁰Psa. 95:6; Dan. 6:10; ¹¹Jer. 29:12, 13; ¹²Ex. 25:22; Lev. 16:2; Num. 7:89; Heb. 4:16; ¹³Hab. 2:3; ¹⁴Eph. 1:18, 19; ¹⁵Acts 16:31; ¹⁶2 Cor. 12:9; ¹⁷John 6:35; ¹⁸John 6:37; ¹⁹1 Tim. 1:15; ²⁰Rom. 10:4; ²¹Rom. 4:25; ²²Rev. 1:5; ²³1 Tim. 2:5; ²⁴Heb. 7:25.

A Floodtide of Missionary Giving Is Needed

By REV. B. S. KING

IN the course of a year several financial tides ebb and flow around the general treasury of our Society. To keep an even supply of funds going to all our forces on the fields during the year we must level the peaks against the depressions. Otherwise the missionaries will suffer from seasonal shortages.

The first of the incoming tides is a seasonally large income that usually swells the treasury early in the year. At this time expenses also rise appreciably since a new Budget with its larger expenses goes into effect in January of the new year.

Next there is an ebbing tide of income during the summer months. People have other demands upon their money during the summer which interrupt the regularity of their missionary contributions. The summer slump hits missions hard. To keep our overseas forces supported during this lean period careful provision must be made at the times when people tend to give more freely. Usually the peaks are

too low to permit building an adequate reserve, and in some years the Budget deficit at the end of September is as much as one hundred thousand dollars.

It is in the fall that the Society usually experiences the highest tide from missionary giving. Thirty per cent of the yearly income may be received in the last three months of the year. It is then the reservoir is refilled to become a source of funds available against the subsequent dip.

How have these "tides" affected the treasury of the Society this year? Expenses have been at an all-time high. This has been true both at home and abroad—for travel expense, for allowances and for practically every item in the entire Budget. We have been pushing ahead in every phase of the responsibilities before the Society. These advances have been costly but the needs have been fully met up to the present time.

Unfortunately the usual tides of income this year have not risen as high as previously. We are thankful

for the \$107,000 received in the first nine months of 1958 above the income for the same period in 1957. Yet as compared with an income increase of 4.5 per cent, our expenses have increased 5.8 per cent.

Now there is an urgent need for a floodtide of income that will clear off the amount by which our expenses in maintaining our operations this year have exceeded our income. This was \$156,000 at the end of September. Additional funds now will serve to encourage our faith greatly for next year. We received a good income in October (\$345,000), though it was below that of last year.

Pray with us definitely for an extra \$100,000 in December to make up our deficit. God will be glorified by such an extra measure of generous giving.

The Budget requires an income of \$300,000 each month to provide for the ministries of our 830 missionaries in active service, and to meet all the obligations of the Society. ♦ ♦ ♦



DAVID R. ENLOW, Editor

AT HOME

University becomes college: The William Jennings Bryan University has become the William Jennings Bryan College, to become legally effective as soon as approval to amend the college charter is granted by the office of the Secretary of State in Nashville.

Seattle pastor to head Christian churches: Rev. John Paul Pack was elected president of the International Convention of Christian Churches by 3,500 delegates at the close of the group's meeting in St. Louis. A world peace plan and Christian unity were the dominant themes of the convention, which represented 8,000 churches.

Biola to build FM radio station: A new FM radio station with the call letters KBBI is being planned by the Bible Institute of Los Angeles. Construction of the studios will begin soon. The KBBI transmitter will probably be located atop Mt. Wilson, about forty miles north of the Institute. Directors plan to launch the new station by next February to climax the school's jubilee year.

CBMCI elects banker as chairman: Harry R. Smith, vice-president of Bank of America, San Francisco, was elected chairman of the Christian Business Men's Committee International at its 21st annual convention in October.

Lutherans authorize "Evangelical Academies": The 21st biennial convention of the United Lutheran Church in America, meeting in Dayton, Ohio, authorized the church body's Board of Social Missions to start developing Faith and Life Institutes designed to help lay people relate their Christian faith to practical everyday issues. The institutes will be similar to the "Evangelical Academies" successfully developed by the churches in Germany since the end of World War II. Within the next two years the ULCA will organize at least twenty such institutes at an estimated cost of \$46,500 for the biennium.

Danish Baptist to disband: The Danish Baptist General Conference of America has decided to disband. Its eighty-three churches have been welcomed into the American Baptist Convention. In 1856 Baptists began their work among immigrants from Denmark. In recent years, however, the need for services in the Danish language has almost disappeared.

ABROAD

Blow struck at Christian Party in Indonesia: The Indonesian War Administration has issued a decree which prohibits all activities of the Christian Party in areas where opposition and outward rebellion against the Central Government are taking place. Christians are requesting urgent prayer for the shaky political conditions pressing the government there.

MISSIONS

Missionary language institute in Taiwan: Rated second to the Far Eastern Language Institute of Yale University in the enrollment of students studying Chinese is the Missionary Language Institute in Taipei, which opened for its second year of operation on September 8 with an enrollment of fifty-four students.

Two missionary women now with Auca Indians: Two American missionary women have entered the Auca Indian tribe in the eastern jungle of Ecuador where five missionaries were slain in early 1956. They are Mrs. James Elliot, widow of one of the five martyrs, and Miss Rachel Saint, sister of Nate Saint, missionary pilot of the 1956 expedition. First reports indicate that the two women have been given a friendly reception by the savage Aucas. Mrs. Elliot's young daughter, Valeria, is with her mother.

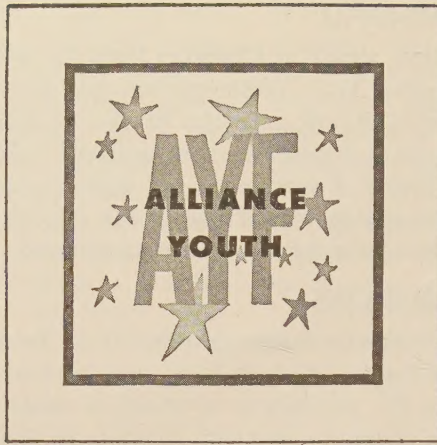
PEOPLE

Chinese pastor victimized by blackmail: Rev. Chia Yu Ming, venerable eighty-year-old Chinese pastor, has become the latest addition to the many faithful Chinese Christian preachers victimized by Communist blackmail. Accused of many crimes by over two hundred "witnesses," Mr. Ming was denounced by the Communists from the pulpit and was forbidden to preach anywhere, anytime. The last news heard about him was that he was in a hospital with "a broken heart."

SIGNS OF THE TIMES

Campus chapel called meditation room: Authorities at Buffalo State Teachers College have decided that the chapel on the campus needs to be renamed to give it a less religious sound. Counsel for the State University ordered it to be called a "meditation room," and he ruled that no worship services may be held on the campus under the constitutional provisions on church-state separation.

Canada becoming "most alcoholic" nation: Dr. Watson Kirkconnell, president of Acadia University, told 200 delegates to the national convention of the Canadian Women's Christian Temperance Union that Canada is rapidly becoming "one of the most alcoholic of nations." He said the number of drinkers has risen to 75 per cent of the population, as compared with 59 per cent in 1943. On the other hand, he said, the drinking population in the United States has declined from 67 per cent in 1945 to only 55 per cent last year.



WELDON B. BLACKFORD, Editor

When is it wrong . . . ?

The Great Troublesome In-between

By REV. FRED RUHL

Every young person has to face the question of what is right or wrong in the realm of amusements, recreation and social conduct.

It cannot be denied that many people refrain from doing some things simply because they have been tabooed by older Christians. Often the conduct of young Christians is not the result of personal convictions, but rather the result of the fear of criminations that will be heaped upon them if they dare take part in what someone has classified as "sin." Very often the impression given to young people is that our lives are divided into two parts—*Thou shalt* and *Thou shalt not*.

God deals with us by His absolutes. There is the Absolute No and the Absolute Yes. In these two absolutes there can be no question at all. No one has to struggle in prayer about such matters as murder, stealing, worshiping idols, committing adultery, or lying. There is a great list of matters in which God has said an absolute no. Likewise, there can be no doubt about the rightness of such things as obedience to parents, love of God, prayer, visiting the fatherless, and so on. Any honest Christian can find in God's Word the things that fall under either the Yes or the No of God's absolutes.

However, there is an area in each Christian life that is not covered by the absolutes. This is the troublesome area, and it is especially

troublesome for young Christians. Here are some things that are not included in the absolutes of God, but which have been classified as "taboo" by people. The young Christian has been told in no uncertain terms that these are sinful: smoking, card-playing, make-up, TV, movies, jewelry, petting, to name a few. It must be pointed out that the people who condemn these do not always agree. What one condemns, another allows, and vice versa. This just creates more confusion.

I believe God gets great satisfaction in dealing with us in this area of our lives. In the troublesome in-between, as well as in the absolutes, God demands strict obedience. It is in this questionable area that He has the opportunity to deal with each person according to that individual's personality and need. It is here that He molds and shapes us according to His will if we permit Him to do so.

There is a four-point Biblical guide that should prove to be helpful for any young Christian who is going through this time of difficulty:

Do not criticize (Rom. 14:3-5, 10-12). An easy defense mechanism is that of criticism, and we often drown God's dealings in us with a flood of bitter criticism. We are the ones who cannot stand to have Him operate in us without doing the same thing to everyone else. If we honestly feel that another Christian is doing what is wrong, our responsibility is

to lay that matter before Him who is not only the author of our faith but also the finisher. If He can start a good work in us He can also complete it. Let's have a little more confidence in the work of the Holy Spirit.

Law of love (Rom. 14:13-15). We cannot think just of ourselves. We live in a selfish age, but God wants us to operate under the influence of the law of love and exercise care, interest and concern for one another. What effect will your actions have on someone else? Are your attitudes and desires governed by selfishness or love? These are important questions for each young Christian.

Conscience (Rom. 14:22, 23). Paul tells us that if we cannot do a thing (participating in things we have listed) with an easy conscience then it is sin. Christian young person, keep your conscience tender and sensitive, and listen to its warnings.

Helping others (Rom. 15:1-7). This is closely related to the law of love, but is more positive in its approach. We are expected to help each other grow in the Lord. Consequently, it's rather foolish to keep wondering what we can do and still be a Christian, isn't it? Our lives are not just a matter of eating and drinking, and enjoying the transitory things of this life. We need constantly to keep our spiritual eyes set on the kingdom of God, which is eternal, and then live out our lives with eternity in view.

The question is not whether the things are right or wrong, but rather what value are they in respect to Christ and His great kingdom. The question should not be What can I do, but rather What am I doing in obedience to Christ?

Use God's Word as a measuring standard for your life. Use the four-point Biblical law as a suggested standard, and seek to be well pleasing to your Saviour. Walk carefully before the Lord, and He will guide you in the right path.

A thumbnail rule in determining what is right or wrong for me personally is suggested in the thought, "Is what I am doing grieving the Lord Jesus Christ? Does it bring glory and honor to His name? Does it weaken prayer and fellowship with Christ?"



Roof-top Evangelism

By REV. A. G. BOLLBACK, *Hong Kong*

The only Alliance church in the world built on a roof is found on House F in the Bamboo Village Resettlement Area, Hong Kong. Eight stories below the streets are thronged with people both peddling their wares and buying supplies. Beneath the church cubby-hole apartments house nearly 3,000 people.

Hong Kong, perched on the doorstep of Red China, has been a haven for thousands of refugees who have chosen poverty, suffering and material loss for the sake of preserving their personal liberty. For many years the community known as Bamboo Village has been nothing more than a squatter's town of tin can shacks built with the materials these desperate people could salvage from refuse piles and city dumps. Sanitation was at a minimum, work scarce and food for hungry mouths in the large families not plentiful.

Bamboo Village, like other such spots in this fantastic colony, was fast becoming an open sore, breeding disease and crime and depriving valiant people the privilege of a decent living. In the midst of such conditions the Alliance Bamboo Village Church was opened and the balm of Gilead began to flow into lives which had known so much horror and suffering. Meetings were held in homes of believers, but they were at addresses difficult to find and the rooms were too tiny to accommodate the people. The extreme poverty of the Christians prevented them from building even the crudest place of worship, but out of the hovels of Bamboo Village have come more than one hundred believers

who have been baptized. Most of these people have moved on to Formosa and other Southeast Asian countries, while the small band remaining behind continues to spread the good news.

A year ago the government announced a plan to build twenty-four seven-story apartment houses capable of housing 70,000 people. Shacks were razed and the cement forms of huge apartment houses began to take shape. Family "apartments" of one room, about ten by fifteen feet, line each side of a building, story upon story. An open walk extends around the building at each floor level. Water facilities are centrally located for communal use. Dispossessed refugees began flocking back to the newly constructed "cells" which were to become "home" with the hope that at last they would have some of the conveniences for which they have waited so long.

The roof, enclosed with heavy wire fencing, was then offered without charge to any organization who would use it for a school and other community projects. The roof-top of House F was allocated to the Alliance and two simple rooms were built on each end, leaving the center open. It was a great day of rejoicing when the little band of believers moved into their new church in August. A few days later qualified Christians opened a self-supporting Christian day school called Simpson

Primary School. The possibilities of this school, with its daily chapel service and Bible instruction by the church Bible woman, are incalculable. Standing in the open area between the two rooms you can see on the wall of one room the school motto, "Faith, Virtue, Wisdom," and on the other wall the Ten Commandments written on the picture of an open Bible six feet high.

On October 19 we began evangelistic services. The meeting opened under the anointing of the Holy Spirit. Following the message the young graduate of our former Rennie Mills Bible School, another refugee center, exhorted the people and called them to repentance. It was our joy to see fourteen adults come forward to pray the penitent's prayer. Again last night another group stepped out to receive the Lord.

We do not place emphasis on numbers in special meetings, for our experiences in the Far East have been that relatively few follow through. Yet we sensed a spiritual hunger in the lives of these men and women. We have been encouraged to see them attending services each night and we believe God is doing a real work of regeneration in their lives.

Do not write off China and her millions from your prayer list. This is a day of unparalleled opportunity among Chinese people in Hong Kong and Southeast Asia.

On the roof of such apartment houses in Hong Kong are recreation centers, schools and churches. The Bamboo Village Alliance Church meets in the room on the left of this roof (Apartment House F), while the Simpson Primary School is on the right side.

A. G. BOLLBACK



*Thousands of Dyaks have believed on Christ
since we first entered Kalimantan (Borneo) twenty-nine years ago.
Yet the needs there and in other areas of Indonesia
are today more acute than ever before.*

Our Vision for Indonesia

By REV. A. RODGER LEWIS

IN this year of 1958 Indonesia is in the news and much on the hearts of its missionaries. Ranking first in size among the Moslem nations and sixth in population of all the nations of the world, this great island republic deserves the full attention of our Society.

The torch R. A. Jaffray lifted for Indonesia must be carried farther into the night around us; the pioneer spirit that brought him to this country twenty-nine years ago must be heightened. We hear the cry of the lost in the forest vastnesses of Kalimantan, in the thousands of unevangelized Moslem villages in Java, in the Hindu villages in Bali. We hear the bleating of our own underfed sheep in the southeastern islands. What a challenge!

And this is the day to meet the challenge. Fortunately for missions, the basis of the Indonesian Government is the five-pointed *Pantjasila*, which grants full religious freedom. It is true that visas for missionaries are sometimes held up, but they are obtainable. Today opportunities are greater than ever before. For example, in colonial days our missionaries were not allowed into Bali. Now there is an open door. In parts of our field adjacent to former colonial state-church areas we see our responsibility increasing as the Dutch have had to retrench in their missionary endeavors and no one else, apparently, is ready to step in.

The present political turmoil in the country does not daunt us; rather it goads us on to intensified action. It is time for reaping, not for observing the political clouds. The field committee is urging experienced missionaries formerly in Indonesia and now detained in the

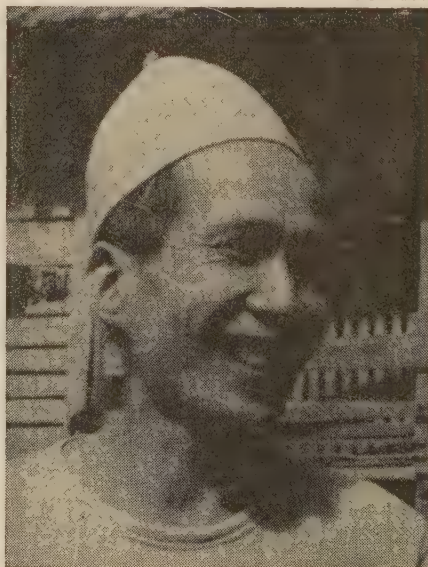
homeland for various reasons to renew efforts to return to the field. Will you pray with us that valued co-workers now at home because of sickness will be so touched of God that they can return to Indonesia?

The needs of the field weigh upon us and upon the heart of the Lord of harvest. We ask ourselves (and pray that you too will ask yourselves) when the Jaffray vision for Indonesia will be realized. That vision was the evangelization of all the unreached for whom our Society has sole responsibility. And what can we do about the five unmanned stations in Indonesia today, stations that will remain unmanned even after missionaries now on furlough return?

Consider some of the other needs,

Mr. Laeng, known to many as the "Kudung Man," is the chairman of the work in the Pudjungan district of East Kalimantan. He has had a fine spiritual ministry among his own people since he was converted.

W. W. CONLEY



the opportunities, of Indonesia today. Consider prayerfully the Sasaks of Lombok, the Donggo people of Sumbawa, the Chong Dyaks of East Kalimantan. We confess we have brought them to birth, but now through lack of workers, both national and missionary, we have left them orphans. We need missionaries to teach and train these Christians.

The self-support program was put into effect by the Indonesia Mission in 1956. As long-standing subsidies were withdrawn some of the congregations and pastors were bewildered. We need missionaries to visit the churches during the crisis transition time to explain lovingly the scriptural basis of indigeneity, and to give spiritual teaching that will help the national church to receive the program joyfully.

The national church has called for a greater abundance and variety of spiritual literature. At the present stage they themselves appear unable to do much of this kind of work. This is a matter for concern when we remember the great value of Christian literature in the development of a strong church. Here is an opportunity for missionaries who are linguistically inclined and expert in Indonesian and a tribal language or two (there are over a hundred of these in Indonesia) and in English. Such could make a lasting literary contribution to the church.

Around us in Bali are many unevangelized villages. In spite of the spirit of nationalism there is still room for called-of-God missionary evangelists. In Bali we have a responsibility of nearly a million persons. There just are not enough Balinese preachers to do the job, and



A Dyak inspects the channel in one of Kalimantan's swift rivers, while others prepare to pull the prau through the rocks. It is still necessary to travel in this manner to reach inland villages.



W. W. CONLEY

Single family houses are replacing the communal longhouses in parts of East Kalimantan. This house has walls of bark and a roof of sewn leaves. The floor is bamboo. The Mahakam district.

there is only one missionary couple.

Where are recruits of the Pauline brand who will not be afraid of front line duty, who will not shrink from the pioneer ruggedness that still goes with inland stations? In the Apo Kayan, Pudjungan and Sesayap districts of Kalimantan there are empty mission residences: "To let, rent free." But it will be costly to get around in these areas, and to hold the short term Bible schools and the conferences so sorely needed.

On the small island of Alor the church has built a house for a missionary couple. Last September Mr. Laana, chairman of the Alor national church, came looking for a missionary to live in that house and help him serve his flock, now numbering several thousand believers. No missionaries were available. Even the King of Alor (an educated Moslem) and an inspector in the Office of Religion in Kupang, Timur, are advising that Alliance missionaries go into Alor. People in the Toradja area in Central Sulawesi have asked for a missionary couple. Sumbawa and Lombok are two islands solely the responsibility of the Alliance and are in real need of resident missionaries.

There is much more that could be said. May this brief glimpse of Indonesia stir us. May all of you who read this feel called of God to continue to support the work in the islands by prayer and gift until the vision be realized. And above all, may the Lord of the harvest call young people to consider this great nation of Indonesia as a place of life service.



SOME IMPORTANT FACTS ABOUT INDONESIA

Area: 575,893 square miles
 Population: 85,100,000 people
 Our responsibility: 2,200,000 people
 Religions: Islam, Animism, Hinduism
 C. & M. A. fields:
East Indonesia: Sulawesi (Celebes), Bali, Lombok, Sumbawa, Timur, Alor.
East Kalimantan: Mahakam, Lower Kayan, Pudjungan, Apo Kayan, Sesayap.
West Kalimantan: Belitang, Melawi, Serawi, Kota Baru.
Java: Bandung (headquarters and school for missionaries' children).
 154 churches
 154 national workers
 16,611 baptized church members
 3 Bible schools
 20 languages used by our workers
 Publications: *Kalam Hidup* (monthly magazine), tracts, books, hymnal, Christianity Course (for released time public school training), Bible correspondence course
 "Dawn of Hope," daily radio ministry.

Dr. Turner Goes to Far East

Dr. H. L. Turner will leave on December 13 for Bible conferences on a number of our fields. He will be gone approximately four months, returning to New York on April 7, 1959. Mrs. Turner will accompany him.

Their first stop will be in Israel and they will proceed to Thailand and Viet Nam in late December. Several weeks will be spent in ministry among the Vietnamese and tribespeople of Viet Nam, after which they will go to Indonesia, the Philippines, New Guinea and Hong Kong.

This will be Dr. Turner's first visit to Israel, Indonesia and New Guinea. On the return trip Dr. Turner will minister to the members and friends of the Alliance Fellowship in the Netherlands and Belgium.

In Java women now work in factories, and here are labeling cans of margarine

INDONESIA REPUBLIC





CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, 1426 Wake Forest Rd., Raleigh, N. C.

To the Fields

Rev. and Mrs. Paul W. Edwardson and son, Dale, sailed from San Francisco November 2 for Honolulu, Hawaii. At the request of a number of interested Alliance families in Hawaii the Edwardsons will establish an Alliance Fellowship similar to that in Holland. Mr. and Mrs. Edwardson served pastorates in Western Canada, and more recently have traveled extensively in evangelistic work in Canada and the United States.

On Furlough

Rev. and Mrs. C. C. Eamigh, veteran missionaries of our Ecuador field, arrived in Los Angeles October 3. They are retiring from active missionary service and will make their home in California.

Miss Grace M. Morrison arrived in Toronto November 7 from Ecuador, where she has completed her sixth term of service.

Rev. and Mrs. R. H. Taylor and children, Kenneth, Lois, Esther and Joel, arrived November 19 from Viet Nam.

The New Generation

To Mr. and Mrs. S. T. Sutherland, Viet Nam, a son, Ronald Stuart, on November 5.

To Rev. and Mrs. J. Paul Ellison, Thailand, a son, Robert Paul, on November 9.

With the Lord

Mrs. S. O. Whitford, wife of the pastor in Clairton, Pa., went suddenly to be with the Lord in their cottage on the campgrounds at Mahaffey, Pa., while spending a day there with two of her daughters on October 10. She was sixty years old. She and her husband had served thirty-seven years together in Alliance pastorates. Besides her husband, Mrs. Whitford is survived by four children: Mrs. Neal Rogers, of Warrendale, Pa., and Miss Eunice Whitford, Mrs. Dariell Casperson and Robert Whitford, all of Clairton.

Rev. John Henry Boon, after fifty-

four years of faithful ministry as a pastor in The Christian and Missionary Alliance, was called home October 15 at the age of eighty. Having been saved in his early teens, he devoted his life to the service of God.

The late Robert A. Jaffray, at the age of twenty-one, served the Alliance church at Kenwood, N. Y., of which Henry Boon was a charter member. It was under Dr. Jaffray's preaching that he felt the call of God to the ministry and in 1898 he entered Nyack Missionary Training Institute. After completing the two-year course of study he became assistant pastor to Dr. J. Hudson Ballard in Elmira, N. Y. Dr. Ballard resigned six months later and Mr. Boon was called to be the pastor of the church.

In 1904 Henry Boon married May E. Watson, of Canastota, N. Y., who had been graduated from Nyack in 1903. Together they served the Lord until her death in 1939.

During his ministry Mr. Boon served Alliance churches in Elmira and Buffalo, N. Y.; New Castle (Hoover Heights and Pierson Street), Butler, Scranton and Clearfield, Pa. Poor health caused him to retire in 1954.

Mr. Boon always felt that his ministry was that of a pastor. On numerous occasions he was approached by a committee to let his name stand for either assistant or district superintendent but his reply was always the same, "I have never felt called to be a district superintendent. I was called to be a pastor." In the early years of his ministry he was called at any hour of the day or night, much like the old country doctor, in order to pray for the sick. He had an unusual sense of spiritual discernment and knew how to stand with his people in their hour of need. He loved young people and they loved him. During his declining years many of his former young people wrote or visited him often.

During his long tenure as a pastor he served almost continuously on the district executive committee and par-

ticipated in the ordination of hundreds of Alliance pastors. He also served on the Board of Managers of The Christian and Missionary Alliance.

In 1941 Henry Boon married Hannah Jane Harris, of Scranton, Pa., who survives him. He is also survived by four children, J. Albert Boon, Endicott, N. Y.; Mrs. Grace E. Middleton, Scranton, Pa.; Mrs. Laura F. Wagoner, Fayetteville, Pa., and Dr. Harold W. Boon, acting president of Nyack Missionary College, Nyack, N. Y.

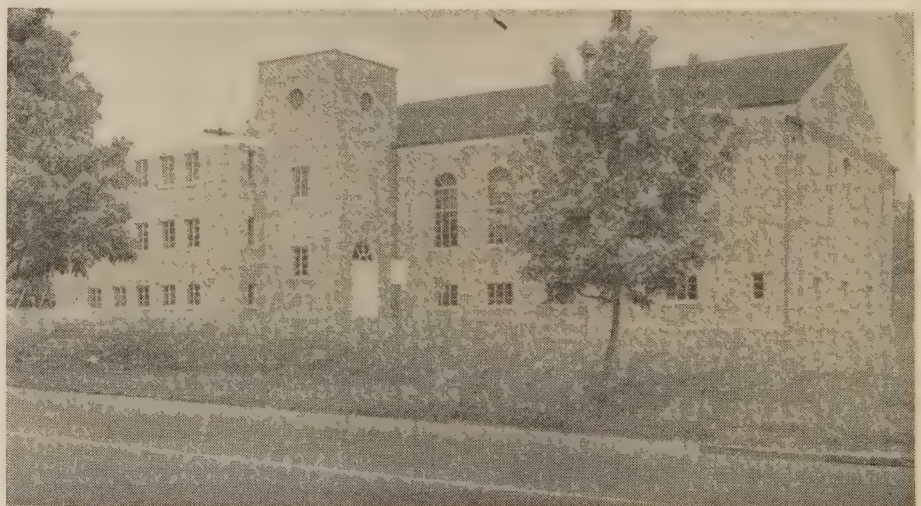
Funeral services were conducted by Rev. W. S. Corby at Scranton, and by Rev. L. J. Isch at Canastota, N. Y.

In a telegram of sympathy sent by Dr. H. L. Turner, President of The Christian and Missionary Alliance, the following Scripture reference was cited: "He was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord" (Acts 11:24).

With the passing of Rev. James T. Jones another of the old guard has met the Lord. Mr. Jones was a Pennsylvanian, having been born in Wilkes-Barre on December 21, 1883. He and his wife, Dorothy, graduated from The Missionary Training Institute at Nyack in 1915 and went to Portland, Me., where they conducted tent meetings which resulted in the establishment of the Portland Alliance Church. During the course of his ministry Mr. Jones opened at least four Christian and Missionary Alliance churches in New England.

His life was characterized by an enthusiastic acceptance of the message of The Christian and Missionary Alliance. He was an able preacher of the Word and a man who knew how to touch God in prayer. Though most of his ministry was in New England, his vision encompassed the world. He was an ardent friend of the young pastor and frequently held a fatherly relationship to young men who were fighting the good fight in hard places. His insight into the problems of the church led him at one point to serve as assistant

The Christian and Missionary Alliance, Washington, D. C.



to the district superintendent and he was an almost permanent member of the district executive committee. Although uncompromising in his stand for truth, he had the ability to differ without losing face or friend.

For reasons of health Mr. Jones retired from active ministry in 1950 and had since made his home in North Easton, Mass. He became a member of Olivet Memorial Church in Brockton, where he served for a while as teacher of the men's class. As his health began to improve he would frequently say: "I think I am going to ask for the privilege of serving a little church." The soldier spirit continued with Mr. Jones until the very end. Among the churches which he served in addition to Portland where the Alliance churches in Worcester and Foxboro, Mass.; Beaver Falls, Pa.; Providence, R. I.; Laconia, N. H., and Stratford, Conn.

This fall Mr. and Mrs. Jones made plans to spend the winter with their son and daughter-in-law in Washington, D. C., where Rev. Paul S. Jones is minister of the Union Methodist Church. On October 27 they traveled to Washington. Six hours after arriving Mr. Jones was stricken with a hemorrhage from which he never recovered. He passed away on November 1.

Funeral services were held in Washington on November 4. Rev. H. E. Nelson, Home Secretary of The Christian and Missionary Alliance, was in charge of the service and brought the message. Rev. Richard W. Bailey, pastor at Brockton, Mass., read the Scripture and led in prayer. Personal tribute was made by Rev. Bradford N. Hess.

Mrs. Jones will remain in Washington for the winter.

Mrs. *Hannah Martin*, wife of Mr. Oscar Martin, of Minneapolis, Minn., went to be with the Lord on November 5, after two months of weakness following a heart attack. She was sixty-three years of age. Deeply interested in missions from her youth, Mrs. Martin had dedicated her four sons to the Lord's service, and all were graduated from the St. Paul Bible College. Rev. Alvin Martin, former missionary to Israel, is now acting president of the Canadian Bible College, Regina, Sask. Marvin is an Alliance missionary to Thailand. Reuben is pastor of the Covenant Church in Glenwood City, Wisc., and a fourth son, Walter, lives in St. Paul.

Rev. W. C. Boyer Honored

The Foreign Department was recently notified that Rev. William C. Boyer, veteran missionary to the Congo, has been honored by the Belgian Government. Baudouin, King of the Belgians, on the recommendation of the Minister of Colonies, named Mr. Boyer "Chevalier of the Order of Leopold II." The honor is given to those who have rendered long and faithful service which the government considers beneficial to the people of the colony.

Mr. Boyer began his service in Congo in 1918. In addition to his missionary work he taught in the Government Professional School at Boma.

Washington, D. C., Church Dedicated

The new Christian and Missionary Alliance Church of Washington, D. C., was dedicated in an afternoon service on Sunday, October 19, with Dr. H. L. Turner, president of the Alliance, bringing the dedicatory message. Dr. Clyde Taylor, Secretary of Affairs for the N.A.E., and Rev. J. W. McGarvey, superintendent of the Eastern District, spoke at the morning and evening services respectively.

The new edifice, of modified colonial design, will seat 300 persons in the sanctuary. It also has sixteen Sunday school classrooms, a study for the pastor, an office, parlor and kitchen. An assembly room on the lower level will seat 200 persons. The church is now located at 7901 Sixteenth St., N.W.

The Washington congregation was organized in 1933 by the late Rev. P. R. Hyde. Succeeding him were: Rev. N. M. Cressman, Rev. R. L. McGowan, Rev. George Jones, Rev. R. L. Cole, and the present pastor, Rev. Howard Kinsinger.

Personalia

Rev. and Mrs. Holmes R. Grove, evangelists who minister in word and music, are now filling their schedule for winter and for 1959 and may be contacted at 5125 Penn Ave., Pittsburgh 24, Pa.

Rev. Frank Bertram Miller will be ministering in the Southland during the winter months. He may be reached during the next few months at Bibleland Foundation, Route 1, Box 583, Orlando, Fla. His permanent address is still Beulah Beach, Ohio.

Evangelist Jasper W. Smoak, formerly of Ft. Myers, Fla., may now be addressed at 933 Norland Rd., Charlotte, N. C.

District Holds Fiftieth Conference

The District and Prayer Conference held at West Palm Beach, Fla., marked the fiftieth conference for the Southeastern District. Mr. P. B. Christie, Publication Secretary, was the representative of the Board of Managers. Rev. T. G. Mangham presided.

Rev. Ronald Johnson, of Birmingham, Ala., and Rev. R. W. Conner, of Avondale Estates, Ga., spoke on the first two evenings and an ordination service was held on the closing evening. Those ordained were Fred Kleinhenn, C. G. Ingram, James Cordell and William Wooley.

It was reported that missionary giving for the district will reach more than \$286,000 this year. Delegates were greatly encouraged by reports of various extension projects, as well as the growth of the Alliance Home at DeLand, Fla., directed by Rev. George McGarvey.

A guest of conference who proved

to be an inspiration and blessing was Dr. A. C. Snead, for many years the Foreign Secretary of the Alliance. Dr. Snead addressed the conference in a morning session on "The Investment of the Word."

Houston Host to Southwestern District

Houston, Tex., was host city for the District and Prayer Conference of the Southwestern District in September, with Rev. George O. Hall, superintendent, presiding. One of the high lights of the conference was the communion service, directed by Dr. H. L. Turner, President.

The following persons were elected to district offices: Rev. A. Schellenberg, secretary; Rev. R. D. Kenny, treasurer; the Rev. Messrs. D. R. Smith, M. W. Radcliffe, Marvin Eck, Stanley Focht, Glenn Stitt, Henry P. Knapp and C. W. Clause, members of the executive committee; Messrs. G. Vernon Wright, Elmer Brown and J. H. Wright, trustees; Miss Mildred Berge, headquarters treasurer; Mrs. A. Schellenberg, secretary of prayer bands; Mrs. George O. Hall, youth secretary; Miss Velma Green and Mr. Cyril McKean, youth work committee members, and Miss Green, District Sunday school secretary.

Georgia Women Meet

The peace of Jerusalem was the burden of prayer at the meeting of the Savannah (Ga.) area women's missionary fellowships. About seventy-nine persons met in The Christian and Missionary Alliance Church in Savannah on October 24. Mrs. R. Mills Gray, president, was in charge. Churches represented were Port Wentworth, Pinehurst, Hazelhurst and Savannah, Ga., and Tillman, S. C.

The speaker for the morning and afternoon sessions was Mrs. Margaret Noblitt, counselor for the Israeli Foundation, Birmingham, Ala. Seasons of prayer closed the sessions.

Missionary Treasury

★ ★ ★ ★ ★

October, 1958

General Fund \$345,121.23
Designated Specials 35,129.78

Gifts for the month of October are covered by our receipts Nos. 13766-15610 and 1253-1404. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

Sunday

MATTHEW 26:30-75 (verse 31).

"Who is this that cometh from Edom, with dyed garments from Bozrah?" and the answer comes, "I have trodden the wine-press alone; and of the people there was none with me." The very solitariness of Christ's sorrow is the most majestic touch. There are times in every great and noble life when it must stand alone, and even the sympathy and support of the dearest friends appear to be withdrawn. This is the very test of fortitude and heroism. In the hour of solitary ignominy and desertion Jesus stood supreme.—A. B. SIMPSON.

Monday

2 CHRONICLES 5:7-14 (verse 13).

A word of praise closes the door and locks it against the enemy. . . . Nothing is more distasteful to evil spirits than the praise of a trustful child of God, and nothing more truly glorifies God than the sacrifice of praise. Yet the average Christian considers literal obedience to the oft reiterated command, "Praise the Lord," as foolish and fanatical, choosing instead to praise Him only when he feels like doing so.—PISGAH.

Tuesday

PSALM 48 (verse 14).

The last clause is much misunderstood. It is not "our guide unto death." Surely it means, "It is He who leads over death to resurrection." . . . "Beyond the time of death? Till death is to us over? Till we have stood upon the grave of death?" Yes, He it is who leads us on to this last victory. He swallows up death in victory, and leads us to trample on death.—ANDREW BONAR.

Wednesday

ROMANS 8:18-39 (verses 38, 39).

*I cannot drift beyond Thy love,
Beyond Thy tender care;
Where'er I stray, still from above
Thine eye beholds me there.*

*I cannot drift so far away
But what Thy love divine
Upon my path by night and day
In mercy sweet doth shine.*

—IDA L. REED.

Thursday

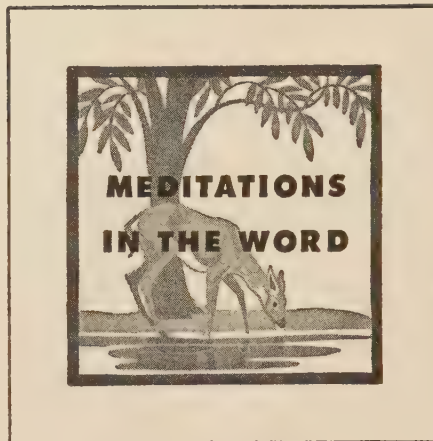
GENESIS 24:52-67 (verse 58).

Rebecca's choice was voluntary. She could have said, "No, I will not go," and have ended one of the most beautiful of Biblical romances and marred one of the most sacred types. But she said, "I will go," and by doing so settled her destiny for time and eternity. Who can measure the extent of her eternal reward? Both negative and positive choices may be made, but ultimate results will correspond with the deliberate choice.—PAMELL.

Friday

JOB 13:1-16 (verse 15).

What is the depth of our faith? What area does it cover? How can we know that it



Edited by EDITH M. BEYERLE

is strong enough to meet every test successfully? We find the answers in times of testing. As goes our faith, so goes our endurance of rigid tests. Faith's strength is tested like that of a rope. The rope may appear to be new and strong. But unless it passes the test of strength required for use, it is of little value.—THE HERALD.

Saturday

ISAIAH 30:12-21 (verse 15).

"Be still!" . . . Sweet words that soothe the aching heart, when troubled and perplexed. . . . "Be still, be still," the Good Book says, cease rushing to and fro. In all the fret and stress of life, be still, and know. . . . Know that His strong arm upholds us when we fall. Know that He hears our feeble prayers and answers when we call. Safe in the secret sanctuary, in silence set apart, He pours the riches of His love into a quiet heart.—QUIET MOMENTS.

Sunday

MATTHEW 27:1-25 (verse 21).

Jesus Christ became the Substitute from age to age for just such men as Barabbas. He bore that day the shame, the wrath, the cross that the vilest of men deserved in order that the sinner might go free through His vicarious suffering. That is why we . . . are saved from condemnation and accepted by the Father as fully as if we had never sinned, because one day our blessed Substitute took our place, and we were released from judgment and are now "accepted in the beloved."—A. B. SIMPSON.

Monday

LEVITICUS 19:1-18 (verse 2).

From sin . . . in every sense and aspect God is calling us. As exceeding sinful, the abominable thing which He hates and will avenge, He warns us against. . . . He neither palliates nor aggravates our case, but calmly tells us the worst. He shows us what we are, before calling us to be what He has purposed to make us. From all unholiness and unrighteousness, from all corruption, from all crooked ways, from all disobedience, from all filthiness

of the flesh and spirit, He is calling us in Christ Jesus His Son.—HORATIUS BONAR.

Tuesday

PSALM 49 (verse 17).

If riches could stay by a man, yet he cannot stay by them. He shall carry away nothing when he dies. Life and goods are both in a vessel, both cast away at once. Yea, of the two, life hath the more likelihood of continuance. Let it fly never so fast away, riches have wings and will outfly it.—THOMAS ADAMS.

Wednesday

1 JOHN 3:1-11 (verse 2).

*Oh, to be like Thee! blessed Redeemer,
This is my constant longing and prayer;
Gladly I'll forfeit all of earth's treasures,
Jesus, Thy perfect likeness to wear.*

*Oh, to be like Thee! full of compassion,
Loving, forgiving, tender and kind,
Helping the helpless, cheering the fainting,
Seeking the wandering sinner to find.*

*Oh, to be like Thee! while I am pleading,
Pour out Thy Spirit, fill with Thy love;
Make me a temple meet for Thy dwelling,
Fit me for life and heaven above.*

—T. O. CHISHOLM.

Thursday

GENESIS 25:1-11 (verse 6).

Abraham was wiser than many people are today, even among God's faithful. He was farsighted enough and possessed sufficient business ability to dispose of his wealth while he yet lived. He did not leave it to others for questionable distribution. God's promised blessing today rests upon the spread of the gospel, and happy the one, especially in the ages to come, who knows what to do about wealth now before it falls into indifferent and unscrupulous hands.—PAMELL.

Friday

DANIEL 9:3-19 (verses 3, 4).

The spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-made or man-controlled powers, because prayer is man's greatest means of tapping the infinite resources of God. Invoking by prayer the mercy and might of God is our most efficacious means of guaranteeing peace and security for the harassed and helpless peoples of the earth.—J. EDGAR HOOVER.

Saturday

GALATIANS 5:1-14 (verse 13).

When we lay our lives at Christ's feet in consecration . . . He gives them back to us again and bids us use them in serving His people, our fellow men. In the humblest and the lowliest of those who bear Christ's image Christ Himself comes to us. We do not know when He stands before us in a lowly one who needs our sympathy or our help. . . . Let us not say we love Christ if we are not ready to serve those whom He sends to us to be served.—J. R. MILLER.

SUNDAY SCHOOL LESSON—DECEMBER 14, 1958

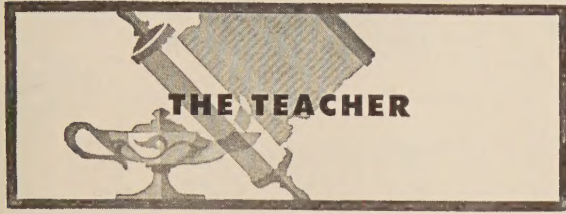
Jesus Shares His Ministry

Mark 6:6b-13

DEVOTIONAL READING—Isaiah 6:1-8

GOLDEN TEXT—“He . . . was moved with compassion toward them, because they were as sheep not having a shepherd.”

—MARK 6:34.



BACKGROUND AND LESSON ORIENTATION

the ultimate commission of the twelve called for intense preparation. At first glance it seems almost a futile measure for Christ to send these men on a mission doomed to failure. They were sent to the “lost sheep of the house of Israel.” There was no spectacular response to their ministry but they themselves were gaining experience of inestimable value. They were learning how to suffer opposition and disappointment. They were discovering hidden resources of power in God that had long since been abandoned by the faithless. They were rediscovering the supernatural which had sustained the ancient prophets and made them instruments in God’s hands. It was this initial training that molded these men into the body that was able to perform the tremendous task committed to them at Christ’s ascension.

SIMPLIFIED OUTLINE

1. *Commissioning the Twelve*—Mark 6:6b-9.
2. *The Messengers’ Attitude*—Mark 6:10, 11.
3. *The Messengers’ Ministry*—Mark 6:12, 13.

KEY WORD ANALYSIS

(1) “Scrip”—*pera* (v. 8). The exact meaning here was the source of much speculation until Dr. Deissmann’s book *Light from the Ancient East* came out. He says that *pera* was probably a leather bag used for alms and carried by itinerant preachers and beggars. The disciples were to be cared for by their own people, not by alms.

(2) “Purse”—*zone* (v. 8), a belt used for carrying money. By this double reference to devices for carrying money Christ made it clear that His disciples were not under obligation to anyone, nor should they become so. Obligation to men has made more preachers tongue-tied than any other. Paul endeavored to keep himself free of charge in his stewardship.

COMMENTARY ON THE PRINTED TEXT

1. *Commissioning the Twelve*

Dozens of villages lay within a radius of fifty miles of Capernaum. During Christ’s brief ministry He must have reached to thousands. Teaching was His primary activity. His miracles were simply attestations of His divine authority. He came into the world to redeem mankind from sin.

It was His hand-picked inner circle of men that gave Him His greatest concern. They were the greatest product of His earthly work. He sent them out to gain the valuable experience which would fit them for their ultimate task. They were not only commissioned but sent out with His own authority to reach His message and display His power.

The laborer was to be worthy of his hire. There was to be nothing taken that would in any way suggest they were beggars. They were to impart to others, not receive from them. Even their dress was to be symbolic of their mission of urgency, and they were not to be encumbered with nonessentials.

2. *The Messengers’ Attitude*

There was to be no planned itinerary but they were to bear the message throughout the land. Wherever they were when the day was spent they should lodge for the night. The Jews, naturally hospitable, would take them in. They were always happy to hear the news a traveler brought. The house would then become a central meeting place where the disciple of Christ would tell more of his story. By this time the disciples were convinced that Christ was the Messiah and they were heralds of a new era. The Messiah-hungry Jews would listen.

Jesus took the attitude of the judge toward unbelievers. He could not tolerate skepticism in the face of light. The disciples were to shake the dust off their feet from the villages that would not receive them, symbolic of intolerance for intolerance. No city which rejected the news of the Messiah was worthy to escape judgment. If their rejection was deliberate, as Christ’s disciples suggested, so would His judgment be without mercy.

3. *The Messengers’ Ministry*

The record is a story of simple obedience. They did what they were sent to do. If their message was not heartily received it was effectively given and faithfully punctuated by such acts as attested to its divine authority.

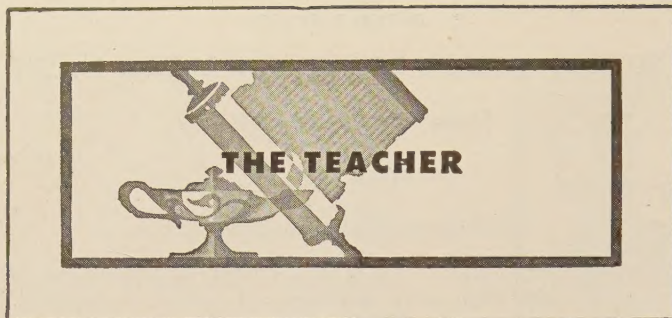
The kingdom of heaven was at hand. Their message of the Kingdom that “men should repent” was preached because they knew that repentance was in order. John had preached it, as had Christ also. This was preparation of heart for a kingdom which was singularly spiritual. God was moving toward a spiritual phenomenon climaxed by Calvary and Pentecost.

The record bears witness that they were not only granted power by Christ but used it with success. What a joy it was for these men to emulate Christ in the performance of miracles and casting out of demons. Although it was this aspect of their ministry which gave them their greatest joy, they were rebuked by Christ for emphasizing it. They were to rejoice rather than their names were recorded in heaven.

HELPFUL HINTS FOR LESSON PREPARATION

This lesson sets forth principles which the church has adopted in a missionary ministry to this present day. The Acts of the apostles is a record of the continuation of the initial ministry.

The message proclaimed after Pentecost was of fuller importance, but the signs which followed the preachers were similar. Christ never leaves His messengers without a visible evidence that their message is from Him.



By DON J. KENYON

SUNDAY SCHOOL LESSON—DECEMBER 21, 195

Joy at the Saviour's Birth

Luke 1:46-55; 2:4-7

DEVOTIONAL READING—Luke 1:67-79

GOLDEN TEXT—*"And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."*
—LUKE 1:46, 47.

BACKGROUND AND LESSON ORIENTATION

The message of Christmas began with the announcement in the Garden of Eden. The seed of the woman was to crush the head of the serpent. The Old Testament is the record of how God brought about the fullness of time that was to bring forth a Son. The silence of God was broken after four hundred years by His announcement to Zacharias of the gift of John. Heaven did not find earth too receptive toward the supernatural. The old priest was stricken dumb as a rebuke for his unbelief. But the response that the angel received from the Virgin Mary was refreshingly good. Her simple submission to the will of God to use her body as a vehicle through which He would become incarnate is a scriptural classic. God's choices are always right. Hers was a response to the hardest task ever given to a woman.

SIMPLIFIED OUTLINE

1. *Mary's Personal Praise to God*
—Luke 1:46-49.
2. *Mary's Prophecy of God's Mercy*—Luke 1:50-55.
3. *God's Mercy Given in Christ*
—Luke 2:4-7.

KEY WORD ANALYSIS

(1) "Soul"—*psuche* (1:46). Mary, speaking by the Holy Spirit, uses the ancient Hebrew parallelism which places side by side the words "soul" and "spirit." There is more made of the difference between these two words than the Scripture warrants. The point being made was this: Mary's whole inward person responded in praise to

God for what she had just been told by Elizabeth. Insofar as Mary was concerned there was no difference between these components of her inward life.

(2) "Handmaiden"—*doule* (1:48). The feminine form of *doulos* ("bond slave"). It is significant that all great men and women of God either expressed or exemplified this submissiveness (see Simeon, 2:29).

COMMENTARY ON THE PRINTED TEXT

1. *Mary's Personal Praise to God*

Elizabeth's utterance here was prompted by the Holy Spirit. It may be assumed that Mary's words came likewise. The events which had transpired, as well as the spiritual revelation which she had received, made the Lord seem greater than ever before. This experience had gone deeper with Mary than anything that had ever happened. God had now intimately concerned Himself with her, and her whole person responded. It broke up the fountains of praise deep within her spirit. She knew that what God was doing was related to the salvation of the world.

As the Sovereign of heaven looked down upon her, she looked at herself as an unworthy slave whom God had honored by using her for His highest purpose. Although Mary knew that God's choice of her would cause her to be revered by men, little did she know to what absurd lengths they would go.

2. *Mary's Prophecy of God's Mercy*

Any gracious act of God toward a sinful world is an act of mercy. Mary was led of the Spirit to emphasize this grace. God had worked a mighty thing with the strength of His arm. Mary glorified this purposeful act of God. What had been done in her was in harmony with His eternal purpose.

There are times when God works silently and unseen; other times events demonstrate that He has been preparing for years to do something eternally effective. This activity through the unlikely channel of a virgin's womb is confounding to those who devise ways and means more in harmony with their prideful dreams. God again used the weak things to confound the mighty. Men with great plans were "unseated" by this strange trend in God's plan. Can it be that God deliberately chose those who would not be puffed up by His use of them? All of these profound thoughts flowing from the lips of this humble maiden show she was indeed speaking by the Spirit.

3. *God's Mercy Given in Christ*

One can sense the strict justice which ruled Joseph. Despite the inconveniences of this journey to Bethlehem he did not seek delay or to have someone represent him at the census for taxation. Although the journey was difficult for Mary, it was God's plan.

The child was to be born in Bethlehem, according to the announcement of the prophet. It remained for God to arrange to get them there; it was Caesar's decree but God's plan. God could have sent the Messiah through some supernatural channel, but He chose the slow process of nature so that His gift would be unostentatious.

The text does not support the attempt to make Mary a special person. Luke rather emphasized the human elements together with the divine so that the story would glorify the act of God rather than build up an aura of divinity about the people involved. The significance of this lesson is that all in the drama were aware that they were vessels of God to perform His will.

HELPFUL HINTS FOR LESSON PREPARATION

These selections are a fine basis for the Christmas story. Emphasize Mary's submission. The best gift we can give God is the unhindered use of ourselves. Mary was complete-

ly overwhelmed by the greatness of the thing that God had done in her. Show the eternal results that come from her obedience to God. God asks for coöperation with Him in what He wants to do in us.

Season's Greetings

BUY AND GIVE . . .

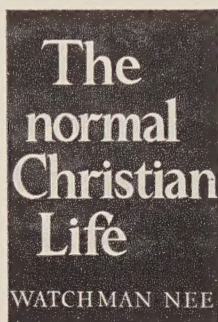
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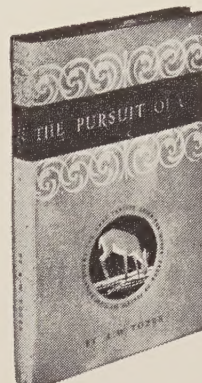
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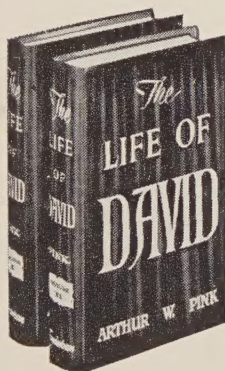
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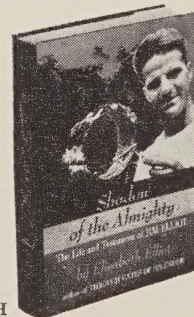
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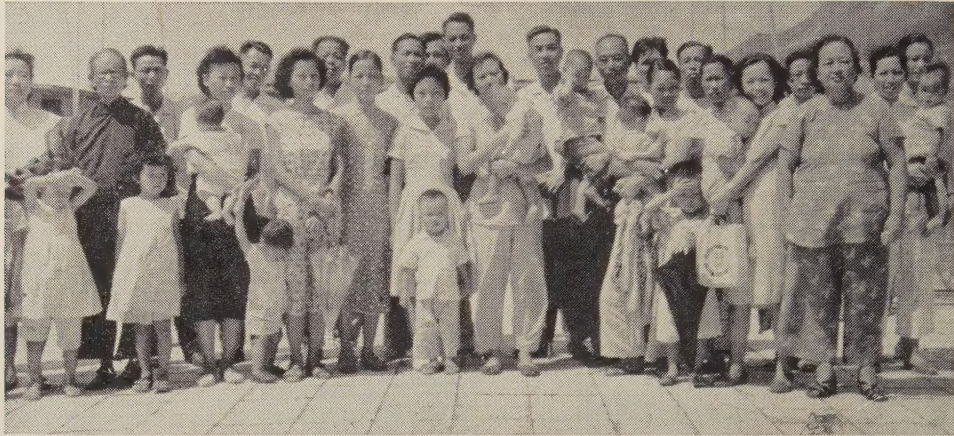
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ALLIANCE MISSIONS ON THE MARCH



The congregation of the Bamboo Village Church, Hong Kong

A. G. BOLLECK

Hong Kong—Communism's Achilles Heel

METHODICALLY and thoroughly the Chinese Communists are steeping the minds of all the people in materialistic philosophy. They would render all China impervious to Christianity. But in Hong Kong where they have no authority to enforce their concepts the hearts of the people are open to hear the gospel. Thousands of refugees crowd the colony, preferring to endure the intolerable living conditions there rather than conform to the regime on the mainland.

From every part of China they have come. Many of them were influential citizens of their respective communities. Relatively few had been much in contact with missionaries before, but to many of them this bitter exile has become a door of hope. Converts frequently rejoice in their loss of earthly possessions because it has been the means of bringing them to an eternal heritage.

Long before missionaries can return to the mainland modifications may occur in the government that will permit these refugees or their children to go back. What a powerful means of propagating the faith that is—families settling again into their former neighborhoods bearing witness by their every act to the indwelling of the Saviour. In Hong Kong the good seed is being planted that will bear a harvest of far-reaching consequences. Free from Marxist thinking these refugees are like an Achilles heel that one day may contribute to the undoing of the political system that now arrogantly boasts itself against God.

Churches established by Alliance missionaries in refugee centers are growing strong. Four of them in the past year have organized: North Point, Shaukiwan, Rennie's Mills and Kwuei Chung. One has bought property for a chapel. The group in Bamboo Village was scattered when their shacks were destroyed to make room for an apartment building. Now they gather for worship on the roof. (See article, page 11.)

When we pray for Hong Kong we are asking for the evangelism of all China.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada